

The Spirit of Missions:

EDITED FOR

THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES OF AMERICA.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. XV.

FEBRUARY, 1850.

No. 2.

MISSIONARY REPORTS.

Florida.

Monticello—REV. W. P. SAUNDERS.

“I would report, that there have been one baptism and a funeral since the last report; but, as no visitation has been made by a Bishop, none have had an opportunity to be confirmed. I stated to the ecclesiastical authority of the Diocese, when I applied for the appointment, that it was doubtful whether I could remain longer than this winter. I have been enabled to stay much beyond. It is to be hoped public attention will be called to this point, which has had no clerical services, with the exception of my sojourn, for more than five years. It is a good place for the residence of an itinerant Missionary, who might, from it, visit a wide space of country, and retain in their attachment to the Church many families scattered around, who are either Episcopalians, or have predilections in favor of its worship. The settlers, too, are generally persons of education, refinement, and substance.”

Indiana.

Madison—REV. R. B. CLAXTON.

“Having been absent from my parish, with leave of the Bishop, and on matters connected with its interests, during the month of October, my Semi-annual Report was not made out at the appointed time. On my return it was still deferred for a short period, in the hope that by the close of the year I could report the completion of our church edifice. As the new year has commenced, and we must still wait a few weeks before our building will be prepared for occupancy, I will delay my report no longer. Of the building, I may say it is certainly, considering its cost, one of the most beautiful churches in the West. The liberality of Eastern friends towards

its erection, has quickened the liberality and zeal of our own people; and whilst we can assure those who have shown an interest in our undertaking, that their funds have been *considerately* expended, we may say that no reasonable expense has been spared to give the structure a real and permanent value. It is to be consecrated, God willing, early in February; after which I hope for the pleasure of sending you a handsome wood-cut, engraved for the State Gazetteer, and an architectural description of the building.

"We trust, through God's goodness, that our Church is now firmly established in this important and rapidly-growing city. Since my report in April, twenty communicants have been added to our number, and three or four have removed, leaving our present number about sixty. Our Sunday School has been increased to the full capacity of our accommodations; about one hundred and eighty children being now enrolled in our lists. A Bible Class is taught each week, by myself; and great interest is shown in the study of the Scriptures—the weekly lesson being the Gospel for the following Sunday.

"We have passed through a season of trial and of peril, under the prolonged and severe visitation of the cholera. Our own congregation has been mercifully dealt with; for, though we lost from our Sunday School, by that disease, two of its most promising members, we were not left in their case to sorrow without hope; and not one of our communicants has been taken from us by death during the whole year.

"We hope at the time of the consecration of our church to have a class ready to receive the Apostolic rite of Confirmation, at the hands of our newly-consecrated Bishop. We were favored with his services in our church-room on last Christmas-day, but it was thought best to defer Episcopal acts in the parish until he should commence his visitation of the Diocese next month, February.

"I cannot close my report without a special and most grateful acknowledgment of the kindness of Eastern brethren, Clerical and Lay, who so freely responded to my solicitation for aid. We would also tender our thanks to the Bishop White Prayer-Book Society, to the Female Prayer-Book Society of Philadelphia, and the New-York Bible and Prayer-Book Society, for their valuable donations. The American Sunday-School Union again claims our gratitude for a further contribution of Books for the use of my Infant Sunday-School.

"Our Advent Collection, for Domestic Missions, amounted to nineteen $\frac{40}{100}$ dollars. We rejoice in the hope that soon we shall be, not only a self-supporting church, but able and willing, through grace, freely to give, as we have freely received."

Illinois.

Chester—REV. W. MITCHELL.

"Death by cholera and removals have taken from St. Mark's Parish 12 communicants. Your Missionary and two of his family, by the mercy of God, are restored from an attack of that dreadful scourge. Though our loss is severely felt, it is their eternal gain. Our hearts have been made glad in the midst of our sorrows, by the consideration that some of those who have died, left us saying—'Jesus is precious; now indeed are we saved by his free grace, and are going to be eternally united to Him in

heaven.' Here is the end and glorious reward of promoting and sustaining Missionaries in this vast field in the West. To those who have contributed to this happy result, I would say—If 'one soul be worth more than all this world,' how great the interest gained by your moneys expended on this single station; the value of more than four such worlds as this in which we live. Our town, though severely scourged by cholera, is growing rapidly, and the wants of the Church increase with this increase of population. But what can we do without more means? The work is suspended. Who will say go on, and we will send you the means? Five hundred dollars more, and we hope to have the use of our house of prayer.—If there ever was a time which showed the value of your good works in the domestic field, more than any other time, it was during the visitation of cholera. Day and night was your Missionary called on to administer consolation to the sick and dying, and always went cheerfully to duty while able to do so."

Grand Detour.—REV. A. J. WARNER.

"With deep gratitude to the Giver of every blessing, and with a pleasure that is somewhat mingled with self-reproach and misgivings of heart, I commence a retrospect of God's dealings with us, and our service to Him through the past summer. In outward circumstances we are favored, as much as we had a right to expect, and more than we deserve. Far from accusing or speaking disparagingly of the people over whom God has placed me, it is myself, I have to say, with deep humiliation, that has been careless and remiss in impressing, as it should have been, the deep and sacred spirit of our liturgy on the minds of my hearers. Who, when his flock fall into temptations, can tell how far he himself is excusable for not having spoken with sufficient earnestness and constancy against the worldly spirit that everywhere reigns—the fashionable amusements and follies, at once so enticing and deadening to the conscience? I have been called, in the discharge of duty, to administer discipline in a case, where it would, undoubtedly, have been better received had it been done earlier. It is my first experience; God grant it may be my last; as it is, I pray that He will order all for the best. It has yielded us this fruit, at least. It has proved that we yet have 'names, even in Sardis, that have not defiled their garments.' 'Time, that testeth all things,' will soon decide this event. Until then I need say no more. Should all turn out well before my next report, you will not hear of it again. Whatever befalls us, I feel assured that God will not withdraw His spirit from the Church in this place. He will not suffer the inward principles of His religion, deeply-rooted, as I am sure they are in the hearts of some, to lose their vigor, go to decay, and perish, while He favorably assists our efforts to rear to His name an outward temple of worship. Against this have I prayed; and let every Christian say, sooner may the walls which are built be torn down, than that the spirit, which is to sanctify it, should fail.

"Our church edifice is progressing, and there appears nothing to hinder our having it ready to hold meetings in this winter. We shall not be able to raise enough here to cover the whole expense; but St. John's Church, Waterbury, Conn., has already deposited \$200 for us, with the Treasurer of the Domestic Committee—\$100 of which is given by a single individual. That is the only place where we have made any application for funds. We shall need some two or three hundred dollars besides that, to clear us from debt, and provide a bell. The church is built of stone, with Gothic

door and pointed windows, with a small room behind, designed for vestry and clergyman's study.

"We have lately received a Sunday-School Library, and Question Books from Stanford & Swords' Bookstore, together with a part of a Communion Service. The Communion will hereafter be administered regularly, and the Sunday School will be opened when the church is finished, or when we have more settled weather.

"The people here have made a very laudable effort for the Church, considering the smallness of the place. May they receive a little encouragement now, which they greatly need. They will, probably, never be under the necessity of soliciting again."

Ottawa—REV. C. V. KELLY.

"Since my last report I have been continually occupied in the discharge of my Missionary duties on this station. Holding services and preaching here twice every Sunday, and, occasionally, at Farm-ridge. I have attended 30 funerals, baptized 6 infants and 2 adults—received into communion 5; lost 2 by death. Travel about 24 miles on Sundays, from one place to another; and have not been absent but one Sunday within the last twelve months.

"On the Second Sunday in Advent I appealed to the congregation in behalf of the Domestic Missions, and obtained \$10."

Itinerant—REV. DUDLEY CHASE.

"Since my last report I have been constantly engaged in the duties of my calling, either in teaching or preaching the Gospel, and visiting the scattered members of our communion. I have been twice in the Rock River country, and preached in the towns between this and Rockford.

"At the last-named place I organized a Parish on the first of May, by the name of Immanuel Church. The number of communicants are about 20. In the month of July, I also spent three weeks in that neighborhood.

"Rockford is an important point, in which the Church could be successfully established, by the blessing of God, at this time. I am willing, with his help, to make the trial.

"Sterling is also an interesting town. I preached to a congregation of 150 persons, collected in the court-house; but what hope is there for new places when the resolution is to curtail, not to extend Missions? If the Episcopal Church in the West is to be deprived of her mother's milk, she will (if she survives) be like a puny child among overgrown boys, severely *banged* sometimes.

"The Episcopal Church in the East and West are one body, and, as the weak members feel first the presence of disease in the system, so does the feebleness of the Church in the West first, at least to a greater degree, experience the evil effects of the controversies and divisions which originate in the more populous and well-established portions of the Church. If this is so, why should she not also be first to experience the benefit of the helping hand and the sympathetic heart?"

Christ Ch., Robin's-Nest—REV. SAMUEL CHASE.

"The general condition of this Parish continues much as heretofore; there have been but few changes during the past year. The prospects for the future are encouraging; several families, attached to the Church, are soon expected to take up their residence in the neighborhood, who will be within the limits of this Parish."

Michigan.

Adrian—REV. R. S. ADAMS.

"Since my last report I have baptized thirteen children, and six names have been added to the list of communicants. The prospects of the Church continue encouraging, and if the few Churchmen that are here will continue to manifest on behalf of the Church as much zeal as is fitting, this Parish cannot fail of being one of the largest in the Diocese in the course of a very few years."

Eaton County—REV. LUMAN FOOTE.

"During the half year ending the first instant, my Missionary labours have been confined to this place and Bellevue, sixteen miles distant, having held the morning and evening services of the Lord's-day at each place every Sunday alternately, and preached at each time, three occasions excepted, when the sickness of my family or heavy rains have prevented my leaving home. * * *

"The attendance at this place has very considerably increased since my last report, and the prospect of ultimately establishing a parish here much improved. The population of the village is gradually advancing in numbers, and its character becoming more favorable to the success of my labors."

Homer—REV. D. BARKER.

"While we have to lament a general indifference to religion, I have known no accessions to any communion in this place for the year or two past, yet we have one fact to encourage us. Numbers who formerly never attended our Church, are becoming more or less in the habit of coming in, and thus our principles and services are becoming not only more known, but I trust better appreciated. This has been owing, in part, to the frequent interruptions and changes among others—the Church being the only place of worship in which, for the last year and a half, services have been regularly held.

Brighton—REV. A. S. HOLLISTER.

"In offering my report for the six months ending the first day of October, I have but little that can interest the public, or excite the Church to greater zeal in its Missions. The fact is, that every Fall we have a sickly season, which operates more or less to diminish our congregations and the labours of the ministry. In my own person, or in some member of my family, we have been constant sufferers for three months past. But, by the blessing of God, I have been hindered from duty only three Sundays, and have for the most part had as numerous and attentive congregations as usual. But alas! for the spiritual interest of our Zion, which appears to me more than ever discouraging, so great is the apathy of the Christian community, and so few are they that are asking what they must do to be saved, or enquiring the way to Zion. We hope for better times, and shall for the ensuing months put forth our best exertions to revive the hearts of the contrite ones, and to bring sinners to repentance. I am sorry also for the delay in our payments, which is a source of great embarrassment, but of which I see no immediate prospect of finding a remedy."

Niles—REV. G. B. ENGLE.

"The quiet, slow, but gradual progress of this parish, leaves little room for remark at a semi-annual report. Temporal peace has indeed prevailed,

and the effort of your Missionary has been to lead the flock to secure their peace with the Great Shepherd and Bishop of their souls. The love of Christ has been presented, according to the ability of his humble servant; yet few have been heard to say '*the love of Christ constraineth me.*' Still our prayer shall ever be, 'O God, Holy Ghost, sanctifier of the faithful, visit, we pray thee, this congregation with thy love and favour,' &c.

"General health has prevailed among us. The Lord has withheld from us the 'pestilence' with which we were threatened, for which mercy and favour we are devoutly thankful,

"Our parsonage is not yet paid for, and we shall be under the necessity of having something done to make our Church comfortable for the winter, and before long we must have a new one. May the Lord provide us with means therefor."

Pontiac—REV. W. H. WOODWARD.

"Your Missionary has had nothing to discourage him during the half year now expired. His labours have been pleasant to himself, and he trusts profitable to others. The services in each of the three places under his charge have been conducted in the presence of attentive, and apparently serious congregations. The efforts commenced about seven months ago to establish regular services in the village of Birmingham, have been so far successful as to collect a considerable congregation, who have manifested an increased disposition to participate in the responsive portions of our service. Several members of our Church, living at too great a distance from Pontiac to permit them to attend, have here been met with; and it has been encouraging to your Missionary to listen to the expressions of satisfaction which they have uttered on the subject of these services. The Presbyterian Church is still kindly granted for our use every alternate Sunday afternoon."

Tecumseh—REV. W. M. BURTON.

"Your Missionary has great cause for gratitude to the Father of Mercies, that since his April report, he has been able to officiate twice every Sunday, or once in each parish, besides going through the weekly labors devolving upon him, having the charge of two parishes.

"The attendance in both congregations has usually been good, and we have reason to believe, that the Church is growing, if not in numbers, yet in the respect and confidence of the community."

Ypsilanti—REV. J. A. WILSON.

"Since my last report I have lost two Sundays, being unwell. With this exception, I have discharged my usual duties in this Parish; preaching twice, and having the regular services on each Lord's-day."

Ann Arbor—REV. P. SMITH.

"I have officiated, as heretofore, during the last six months, in Pittsfield, and the neighboring towns, excepting four Sundays spent at Grand Rapids and Jackson. At the former place a large and substantial stone church was lately consecrated. During several days of interesting religious services a convocation of the clergy was organized, which, it is hoped, will promote the cause of our Redeemer within the bounds of this Diocese. It is proposed by my Bishop that I become located at Centreville, a village south of Kalamazoo."

Intelligence.

It is with feelings of gratification and thankfulness, that we express and record our acknowledgments for the contributions made to our Domestic Missions, during the late Advent season. So many churches made the desired collection, and with such liberality, that very material relief has been given to the Missionaries for the present, and good and substantial reason for hope of better times for the future. The Committee have received, since the first Sunday in Advent, nearly ten thousand dollars from about three hundred parishes, and have been enabled to fulfil all their pledges up to the date of April last, and to pay up nearly the whole amount of what was due for October. The One Thousand Dollars promised by a lady, on the condition that the sum of Ten Thousand Dollars should be received by a certain date, has been secured, and distributed in compliance with her instructions. We thank the Rectors of the churches for bringing the subject before their congregations, and presenting to them the opportunity of contributing, and for their earnest and effectual appeal;—we thank the congregations for their sympathizing response and serviceable relief.

But far more than this—beyond the immediate relief, we take great heart from the proof thus given, that the Board of Missions has indeed the confidence, and will receive the support of the churches throughout our land, notwithstanding many fears, and some intimations to the contrary; and that its voice has but to be lifted up to secure attention, respect, and favorable answers;—and that, however brethren may differ on certain points, they can and will unite in sustaining the great cause of our common Church, its own Missionary establishment, and its own authorized undertakings;—and in speeding its ministry, with its sacred and edifying services, to every quarter of our extended country. We venture the prediction, that time will show this result in a much larger degree; and we feel confident that the general wish of the loyal sons and daughters of the Church is in entire accordance with our hopes.

INDIANA AND ITS STATIONS.

THE Missionary Stations in Indiana have just passed from the Episcopal supervision of the Right Rev. Jackson Kemper, D.D., Missionary Bishop, to that of their proper Diocesan, the Right Rev. George Upfold, D.D., consecrated at Indianapolis on the third Sunday in Advent. These stations, though originally under the jurisdiction of the Missionary Bishop of the North-west, had not, of late years, constituted a part of his distinct Missionary district. But his interest in their welfare induced him to comply with the earnest request of the Missionaries, and their congregations, and to continue, with the grateful consent of the Board, practically in the same relation to them as before. They accordingly received a regular propor-

tion of his thoughts, and time, and labor. No length of travel, no severity of the season, no impracticability of the roads, prevented him from the cheerful, and almost always successful, attempt to keep his appointments; and then on his coming, most cordial was the welcome from the Missionary and his expecting people; for each pastor recognized in him a wise, sympathizing, and helpful father; and each of the congregation, a warm-hearted and clear-sighted friend. These visits were frequent. Some stations, favorably situated, and on the line of travel, were visited repeatedly, and all more than once every year; averaging three visits to the two years. If, as of late, in an instance or two (see the Report, in the January number, of the Rev. Edward Magee) any parish was disappointed, it was not because he was not willing and prepared; but because the consecration of the Rev. Dr. Upfold was supposed to be very near at hand, and the new Bishop would naturally prefer to perform the official visitation; and the retiring Bishop was desirous to leave these affectionate offices for him to render, which would but form an additional bond between him and his people; and, we doubt not, the motive was all but universally understood, and the delicate and respectful attention appreciated. If the Board of Missions of the Missionary Stations in Indiana, owe a debt of gratitude to any one man, it is to Bishop Kemper; and it is a debt each individual, here and there, stands ready and happy to acknowledge. He retires from that scene of his Missionary labors, with the high consciousness of having long willingly rendered severe, self-sacrificing and disinterested services, unrequited, except by honor and affection—followed by the reverence and respect, the love and the best wishes and prayers of all. Blessings go with him on his way—blessings on his person and his work, and may his successor largely share like favors.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th of December to the 15th January, 1850:—

MAINE.

<i>Brunswick</i> —St. Paul's.....	12 50	
<i>Portland</i> —St. Stephen's.....	25 00	
<i>Saco</i> —Trinity.....	8 00	45 50

NEW-HAMPSHIRE.

<i>Dover</i> —St. Thomas.....	30 00	
<i>Westchester</i> —Union.....	7 00	37 00

VERMONT.

<i>Brandon</i> —St. Thomas.....	9 00	
<i>Burlington</i> —A. Mite.....	1 00	
<i>Enosburgh</i> —Christ Ch., $\frac{1}{2}$	1 75	
<i>Guilford</i> —Christ.....	4 00	
<i>Middlebury</i> —St. Stephen's.....	29 00	
<i>Sheldon</i> —Grace, $\frac{1}{2}$	4 75	49 50

MASSACHUSETTS.

<i>Andover</i> —Christ Ch.....	26 05	
<i>Boston</i> —Christ Ch. S. S., $\frac{1}{2}$	1 25	
St. John's.....	2 25	
St. Paul's.....	493 00	
<i>Bridgewater</i> —Trinity.....	5 00	
<i>Cambridge</i> —Christ Ch.....	64 12	
" A Lady....	2 00	

Cambridgeport—St. Peter's.....	4 00	
Lowell—St. Anne's.....	70 00	
Marblehead—St. Michael's.....	25 70	
Marshfield—Trinity.....	2 00	
Nantucket—St. Paul's.....	4 00	
Newburyport—St. Paul's.....	5 00	
Northampton—St. John's.....	15 00	
Roxbury—St. James'.....	10 50	
Salem—St. Peter's.....	75 00	
Taunton—St. Thomas', for Chick-		
asaws.....	12 00	
Vandeukenville—Trinity.....	5 00	
Mrs. T. G. Fessenden.....	5 00	
A Lady.....	1 50	828 37

RHODE ISLAND.

Bristol—St. Michael's.....	8 03	
“ for Me.....	11 55	
“ for Ill.....	8 74	
Newport—Trinity.....	17 00	
Panctucket—St. Paul's.....	15 42	
Providence—Grace.....	33 00	
St. John's.....	72 60	
Westerly—Christ.....	25 00	
Woonsocket—St. James'.....	18 00	
A Contributor.....	25 00	234 34

CONNECTICUT.

Branford—Trinity.....	8 00	
Bridgeport—St. John's.....	20 00	
East Haddam—St. Stephen's.....	4 00	
Essex—St. John's.....	2 00	
Guilford—Christ Ch.....	30 00	
Hamden—Grace Ch.....	30 00	
Hartford—Christ Ch.....	122 00	
Middletown—Christ Ch.....	37 00	
Milford—St. George's.....	10 00	
Naugatuck—St. Michael's.....	8 00	
New-Haven—Trinity.....	160 00	
Northfield—Trinity.....	5 00	
Northford—St. Andrew's.....	4 00	
Norwich—Christ Ch.....	250 00	
Paquetanock—St. James'.....	7 00	
Plymouth—St. Matthew's.....	2 00	
Richfield—St. Stephen's.....	20 12	
Reading—Christ Ch.....	3 00	
Saybrook—Grace Ch.....	5 00	
Stamford—St. John's.....	20 96	
Tashua, Trumbull—Christ Ch.....	15 00	
Warehouse Point.—St. John's.....	10 00	
Waterbury—St. John's.....	200 00	
Westport—Christ Ch.....	28 28	
A Christmas offering from the		
members of the family of		
the Rev. J. M. Guion.....	10 00	1011 36

NEW-YORK.

Brooklyn—St. Thomas'.....	5 50	
Brooklyn Heights—Grace Ch., add.	1 25	
Castleton—St. Paul's S. S.....	26 00	
Eastchester—St. Paul's S. S.....	5 00	
Fishkill Landing—St. Anna's.....	50 50	
Goshen—St. James', class in S. S.....	3 00	
“ “ “.....	3 00	
Christmas gift, H. S. H.....	5 00	
Hudson—Christ Ch.....	25 00	
Little Falls—Emmanuel.....	10 80	
Newburgh—St. George's.....	50 00	
New-York—Ch. of the Annuncia-		
tion, a Member.....	25 00	
Ch. of the Ascension, a mem.....	2 50	
Grace Ch., D. A. W.....	500 00	

Grace Ch—A Friend to Mis-
sions, toward the payment
of the salary of the follow-
ing Clergymen, at the rate
of \$100 each:—Rev. M. F.
Maury, N. N. Cowgill, G.
Becket, A. Edwards, A. T.
McMurphy, J. T. Dooley,
S. Y. McMasters, W. Mit-
chell, D. E. Brown, and
Dudley Chase.....1000 00

St. George's, Beekman-st., a
Member..... 2 50
St. Mark's, a Lady..... 15 00
St. Thomas', a Com..... 10 00

Oxford—A response to the appeal,
Potsdam—Trinity..... 20 00
42 00

Poughkeepsie—Christ Ch., Christ-
mas offngs, Sun. Sch. &..... 4 12

Ravenswood, L. I.—St. Paul's..... 22 21

Richfield—St. Luke's..... 2 00

Sing Sing—St. Paul's, Christmas
offngs of an individual..... 25 00

Stockport—Ch. of St. John the
Evangelist..... 2 75

Troy—Ch. of the Holy Cross..... 40 00

St. Paul's, a few work'g men, 10 00 1908 13

WESTERN NEW-YORK.

Buffalo—St. John's, a Com., &..... 10 00

NEW-JERSEY.*

Beverly—St. Stephen's.....	5 00	
Bordentown—Christ Ch.....	10 00	
Jersey City—St. Matthew's, Miss Barry's class in S. S.....	2 17	
Moorestown—Trinity.....	17 00	
Morristown—St. Peter's.....	41 25	
Newton—Christ Ch.....	10 00	
Orange—St. Mark's.....	70 00	
Salem—St. John's.....	78 00	
Shrewsbury—Christ Ch.....	6 80	
Van Voorst—Grace Ch.....	10 00	250 22

PENNSYLVANIA.

Bellefonte—St. John's.....	13 00	
Bloomsburgh—St. Paul's.....	8 79	
“ S. S.....	1 21	
Bristol—St. James'.....	11 87	
Carlisle—St. John's.....	75 00	
Churchtown—Bangor Ch.....	17 00	
Easton—Trinity.....	10 60	
Erie—St. Paul's.....	16 84	
Francisville—St. Matthew's.....	10 00	
Germantown—St. Luke's.....	78 00	
Holmesburgh—Emmanuel, for Bp. Kemper's Mission.....	11 00	
Huntington—St. John's.....	5 12	
Lancaster—St. James'.....	75 00	
Lewistown—St. Mark's.....	10 00	
Lower Dublin—All Saint's.....	15 25	
Manayunk—St. David's.....	10 00	
Oxford—Trinity.....	40 00	
Philadelphia—Calvary Ch.....	6 00	
Ch. of the Atonement.....	50 00	
Ch. of St. James the Less.....	51 00	
St. Jude's.....	27 75	
St. Andrew's Fem. Miss. Soc.....	20 00	
St. John's.....	22 50	
St. Luke's.....	313 90	
St. Mark's, a Lady.....	2 50	
St. Mary's.....	34 74	
Pittsburgh—St. Andrews, a Family, Pottstown—M. and A.....	25 00	
Radnor—St. David's.....	3 00	
Rochdale—Calvary Ch.....	12 00	
Salem—St. John's.....	3 00	
Westchester—Holy Trinity.....	2 00	1006 07

* The acknowledgment in the January number from "Two Communicants" of St. Peter's, Perth Am-
boy, should have been "Three Dollars."

MARYLAND.

Baltimore—St. Paul's.....	244	79
Elkridge—Queen Caroline Parish.....	5	00
Ellicott's Mills—Patapsco Fem. Ins.....	20	00
Georgetown—St. John's, $\frac{1}{2}$	40	00
Great Choptank Par.—.....	50	00
Hagerstown—St. John's.....	20	00
Children's Sewing Society.....	18	00
Harford Co.—Abingdon, $\frac{1}{2}$	10	00
Howard District—St. John's.....	25	00
Mt. Albans—Chapel of St. John's		
Ins.....	17	50
Perrymanville—St. George's.....	5	00
Prince George Co.—Ch. of the		
Holy Trinity.....	15	00
Princess Anne—Somerset.....	10	00
Talbot Co.—St. Peter's add.....	11	00
Washington, D. C.—Ch. of the		
Epiphany.....	105	38
Do. Sun. Sch.....	8	00
Rev. R. W. Goldsborough, $\frac{1}{2}$	5	00

609 67

VIRGINIA.

Fortress Monroe—Centurion Ch.....	15	00
" " a Mem.....	20	00
Fredericksburgh—St. George's.....	60	00
Harper's Ferry—St. John's.....	6	06
King George's—C. J. Fox, for the		
West.....	5	00
Lynchburg—St. Paul's.....	52	11
Wheeling—St. Matthew's, $\frac{1}{2}$	30	00

188 17

NORTH CAROLINA.

Fayetteville—St. John's.....	105	49
Lexington—Ch. of the Redemption.....	8	00
Lincolnton—St. Luke's.....	8	00
Harper's Ferry—St. John's.....	8	00
Morganton—Grace Ch.....	13	40
Plymouth—Grace Ch.....	25	00
Raleigh—St. Mary's Sch.....	48	42
Salisbury—St. Luke's.....	5	00
Wilkesborough—.....	213	31

SOUTH CAROLINA.

Camden—Grace Ch.....	33	25
Charleston—Grace Ch.....	98	77
St. Michael's.....	132	13
" W. Burrows.....	25	00
Prince George's—Winlaw.....	7	00
Prince William Par.—Advent off's		
of a Lady.....	10	00
St. Stephen's & Upper St. John's.....	125	00
Waccamaw—All Saint's.....	104	00

535 15

The following sums were received from Mr. Sass on the 4th December, 1849, and ought to have been acknowledged in the January number. We are very sorry that they should have been overlooked.

Charleston—Mo. Miss. Soc.....	6	50
" " for Indians.....	25	
Claremont—Church at.....	19	00
Pendleton—St. Paul's, a thanksgiv-		
ing offering.....	7	00
Prince Frederick Par.....	79	00
Prince George's—Winlaw.....	4	00

116 00

GEORGIA.

Augusta—St. Paul's.....	179	30
Macon—Christ Ch., for Chickasaws.....	14	00
Miss S. E. V.....	5	00
Savannah—Christ Ch.....	5	50
" Ch'stmas off's		
Sun. School.....	6	10

209 90

FLORIDA.

Jacksonville—St. Paul's, a Lady,		
for arrears of salary due		
Western Miss.....	50	00
Key West—St. Paul's.....	15	00

65 00

ALABAMA.

Dallas Co.—St. Davids.....	25	00
Greenborough—St. Paul's.....	32	00
Mobile—Christ Ch.....	105	00
Montgomery—St. John's.....	90	00
A Lady of S. C.....	7	00
Uniontown—Ch. of the Holy Cross,		
St. Michael's Chapel.....	15	00

284 00

MISSISSIPPI.

Claiborne Co.—Ch. of the Epiph.....	20	00
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TENNESSEE.

Franklin—St. Paul's.....	7	00
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KENTUCKY.

Covington—Trinity.....	20	00
Danville—Christ Ch.....	7	51
Henderson—St. Paul's.....	3	50
" " for Ill.....	10	00
Newport—St. Paul's.....	10	00

51 01

OHIO.

Chillicothe—St. Paul's, Christmas		
offerings.....	20	50
Do. Sun. School.....	4	50
Cincinnati—St. Paul's, for Salaries		
in O. and O.....	94	91
Cuyahoga Falls—St. James.....	6	00
Hudson—Christ Ch.....	4	00
Jefferson—Trinity.....	3	00
" " A Member.....	5	00
Lyme—For Dixon, Ill.....	5	00
Toledo—Trinity.....	16	50
Zanesville—L. and W., $\frac{1}{2}$	5	50
" " a thank off., $\frac{1}{2}$	5	00

169 91

INDIANA.

Delphi—.....	7	10
Madison—Christ Ch.....	19	40
" " A Lady.....	5	00
Michigan City—Trinity.....	6	30
Mishawaka—.....	6	00

43 80

ILLINOIS.

Albion—St. John's S. S.....	5	00
Jubilee College Chapel.....	10	00
Kickapoo—.....	23	00

38 00

MICHIGAN.

Detroit—Christ Ch.....	11	19
" " Sun. Sch.....	36	05
Niles—.....	10	00

57 24

WISCONSIN.

Green Bay—Christ Ch.....	20	00
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MISSOURI.

Lexington—Christ Ch.....	10	60
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MISCELLANEOUS.

" A. C. C.".....	1	00
Tithes of a friend, for Cal.....	10	00
" V.".....	50	00
" H.".....	3	00
Interest on Kentucky Bonds.....	300	00
" E. W. L.".....	10	00
" S. P. P.".....	5	00
Mr. Peshine.....	2	00
Domestic Missions.....	2	00
Anonymous.....	1	00

384 00

Total.....\$8,286 65

(Total since June 15th, 1849, \$20,619,79.)

FOREIGN.

MISSIONARY CORRESPONDENCE.

China.

JOURNAL OF REV. MR. SYLE.

Shanghai, Jan., 1849.

Wednesday, Nov. 22d, 1848.—The news reached us to-day that another of our Teachers had died, after only a few days of illness. He was one for whom we all, I believe, felt a fond degree of respect and attachment. His intelligence and quickness of perception have often been of great service to me in rendering into Chinese the few things I have prepared for the music classes in our school. Some verses of the Morning Hymn, written in lines of eight syllables, so as to suit its own tune, is to me a very touching memento of the old man. I owe to his teaching, also, whatever insight I have obtained into the Chinese method of musical notation, for he had some knowledge and a little practical skill in the divine art. The last work in which he assisted me was the most difficult of any I have yet undertaken—an attempt to render the Sunday Collects of our Prayer Book into Chinese.

And now he is gone—the fourth of those who have been connected with us as Teachers—and who have been, by force of the circumstances in which they were placed, made of necessity somewhat intimately acquainted with the truths of the Gospel; and yet concerning none of them have we any good ground for hoping that they had faith, even as a grain of mustard seed. I enquired anxiously to-day whether, during his sickness, my poor old instructor had said anything concerning Jesus, the Saviour. His son told me that he could not speak, because of his throat being the part chiefly attacked; but that before the illness came on, he had spoken of the doctrine of Jesus as being good, and had exhorted others to believe on Him. But I could take little comfort from this information, even supposing it to be true, which there is much reason to doubt. He was self-righteous to the core; never but once, I think, did he seem moved at any appeals I made to him, and never would he confess to any other fault than that he did not rise early in the morning.

Sunday, Nov. 26th.—The Bishop being well enough to take the morning service in the School Chapel himself, I took some tracts in my hand, and went among the people of the village nearest to us. To say that on such occasions one is “well received,” does not convey a sufficiently favorable idea of the lively welcome offered to us, and the eager attention with which our remarks are listened to. Indeed, it is hard to say which is the more inviting field for exertion—the city where the numbers are so great, or the country-parts where the people flock round us so eagerly. Oh, that we had men enough to attend properly to both!

In the afternoon I took, as usual, the service at our first-established

preaching place, now in Mr. Spalding's charge; then I proceeded to my little day-school near the Mound, and then to visit a poor, bed-ridden old woman, who professed to be an inquirer. Such is now my usual routine of occupation for Sunday.

Nov. 30th.—To-day were brought to a close our negotiations for a piece of ground, admirably adapted as a site for our Church; but unhappily the titles are in such a state of confusion, and the owners are of so many minds, and so exorbitant in their demands, that to continue longer in treaty with them is only to lose time and add to the delay, which has become a daily source of lamentation: so our ultimatum was proposed to them to-day, and they declined.

One of the parties claimed to be the rightful owner of the whole lot; another, a widow woman, protested that about one-third was her's. He, the first-named, insisted that the original title-deeds were his, though unfortunately they were in a mortgagee's hand just now; she produces the government receipt for the annual tax, which is considered evidence of ownership of the best kind. He declares that his grandfather permitted the poor woman to live where she now does out of compassion, and that she has never been ejected, though often warned off, because she is a widow, and if he should deal hardly with her, he would lose "countenance." Three times the cause has been before the chief-magistrate of *Shanghai* Heen, and once it has gone up to the higher court at *Song-Kean Foo*; in which last place, he says, there is judgment recorded in his favor. She replies by reproducing her receipts, and he rejoins by declaring that she gets them because a relative of her's has some office in the Collecting-Magistrate's Court.

An offer was made by the Bishop to give so much for the whole lot, paying over the amount in the Land Officer's hands, and leaving him to settle the conflicting claims; but none of the parties would listen to this.

Sunday, Dec. 3d.—Having been about among the neighbouring houses a good deal during the week, it was resolved to try the experiment of assembling them for Divine worship by the sound of the gong, in place of a bell. None came, however; partly, I believe, because they have not yet a clear idea of what is intended by the summons; and partly also, I think, because the sound of the gong is not sufficiently distinctive. At the Romish Chapel, and at Mr. Lockhart's Hospital, bells are used; I could wish that we had one also. Afternoon attendance at the Old Chapel remarkably good.

Monday, Dec. 4th.—The meeting of Missionaries for prayer on behalf of Missions, was held at our School-house.

Dec. 5th.—In the evening, I went out to one of the nearest villages, and sat down in one of their tea-drinking shops, intending to make acquaintance with the people. This is a matter of little difficulty. I was soon surrounded by a crowd of listeners, whose occasional questions gave me the opportunity of explaining at full length the objects we had in coming from our homes to these ends of the earth.

Dec. 6th.—Received a visit from one of my last night's auditors—the owner of a little timber-yard. Nothing can exceed the respect and politeness with which persons, even of the rank of small shop-keepers, conduct their visits. I trust we shall win our way into their confidence in time.

Dec. 7th.—Another village—the one at the Ferry where we cross over to the city—was visited this evening. It is a wretched collection of small houses and sheds, consisting of two tea-houses, where gambling goes on,

an opium-smoking den, a barber's, two groceries, and a few boatmen's houses. Close by is a small temple, dedicated to the Goddess of Mercy; and where should I find the Bonze who serves the shrine but in the opium-den, smoking! He desisted, on my remonstrance, and followed me out. As we were leaving the village a very old Bonze joined us, and began telling me his grievances against this younger one, the opium-smoker: "We are of one cap and one gown," their way of describing a fellow Bonze, "and I lent him two dollars some months ago. Now I want the money to pay for repairing my own Temple at *Kong Wan*," about three miles off, "and he says he cannot pay me!" "How should he have any money," I asked, "for he is a Bonze, and Bonzes are mendicants?" The answer was, "He rents out the side apartments in the court of the Temple, and all he gets in that way is spent for opium." I proposed we should all go into the Temple, and discuss the matter; so we all went in—the old man, with his friend the timber-merchant, the young Bonze, the village school-master, and two or three others.

"Now," said I to the poor victim, "we all join together in exhorting you to leave off smoking opium, and pay your debts. But you cannot do this without the True God helping you. If you will pray to Him, and promise to break off this bad way, make up your mind, and do it at once." After some demur he said he would, and I told the schoolmaster to write down his promise, and he signed it, and I gave the paper to the old gray-bearded Bonze, who looked wonder-struck at the whole proceeding. "Now," I proceeded, "you must pray every day, and go every morning to Mr. Lockhart for physic." To this he made another demur, alleging that he must be in the Temple every morning to burn incense. I knew this was a mere get-off, and that it was customary with him not to wake up from his nightly state of stupor till about noon; but my only answer was—"It is better that the incense should be unburned in this Temple for a few mornings, than that you should burn in the fires of hell for ever and ever." I wrote the note to Mr. Lockhart, and gave it him; and then took my leave of the whole company, promising to come and visit the old Bonze soon.

If it should be thought that my method of dealing with this case was harsh and peremptory, I can only say, that none but those acquainted with the depths of depravity to which these poor Bonzes are sunk, can judge of the degree of severity necessary to be used in their case.

Sunday, Dec. 9th.—This morning, a few of the people who live just across the stream came over, and increased the number of our usual congregation. The Bishop has been very sick for the last two weeks, so that for the present this service devolves on me. In the afternoon, I had a very good and attentive audience at Mr. Spalding's Chapel.

The little day-school at the South Gate has increased in numbers; the Teacher brings his scholars to the afternoon service, and *Chai* has been authorized by the Bishop to visit the school every morning, open it with prayer, and instruct the children in the Catechism. I feel much interested in this humble effort; this work of gathering up the poor little stray lambs from the wilderness of heathenism, and feeding their souls, at least once a-day, with Gospel truth, is very delightful—to me, at least.

Dec. 12th.—Distributed the alms, and took the Tuesday evening service, in Mr. Spalding's stead, to-day.

Dec. 15th.—In the morning, was visited by a mendicant Bonze from beyond *Nankin*; he was begging for money to rebuild his Temple. In the afternoon we followed to the grave a very young and very lovely member

of our community—the wife of Walter Medhurst, jr., (son of the Missionary,) British Vice-Consul at Amoy, but now on a visit here. She was only about eighteen years of age.

Sunday, Dec. 17th.—My usual round of services at the School Chapel, Mr. Spalding's, and the South Gate School.

Dec. 18th.—After much trouble, many fruitless negotiations, unnumbered walks of exploration through the lanes and alleys of the city, and much more delay than was at all anticipated—at last a lot of ground suitable for the erection of our new Church has been found, treated for, and to-day actually purchased—though, after so many disappointments, I can scarcely believe it for joy and thankfulness.

The cause of our difficulty can be easily understood, on a little reflection. Where the population was close and the passers-by many, there, as a matter of course, the land was valuable, and it was hard to find a lot large enough for our purposes that was not already built upon. Where, on the other hand, the lots were open and the land cheap, by the same token the population was sparse, and the place, therefore, not such as we wanted. The lot that has been secured, through the instrumentality of Mr. Farmer's teacher, chiefly, is very eligible as to location, being near the very heart of the city. As to size, it is just large enough for the Church itself, and no more; my own regret is, that there is not money enough to buy up the low buildings immediately surrounding it, so as to lessen the danger from fire, and allow the building to be better seen.

Dec. 19th.—A little country girl was brought to us to-day, and though there is some risk and much inconvenience in taking charge of female children in our present circumstances, yet Miss Jones's heart failed her at the thought of sending her back to heathenism, and she was accordingly taken under her care. Oh, when shall we have the means of commencing the girls' school!

Sunday, Dec. 24th.—Our baptized scholar, *Tchu Kiung*, received confirmation this afternoon, at the School Chapel.

Christmas Day, Dec. 25th.—Morning service and communion at Trinity Church. All the Episcopal clergy dined with the Bishop in the evening.

Sunday, Dec. 31st.—At the School Chapel, some present from the villages. At Mr. Spalding's, a large and attentive congregation. At the Free School, evidence of great improvement since *Chai* commenced his catechizings.

Monday, Jan. 1, 1849.—The Missionary Prayer Meeting was held in the evening, at Dr. Bridgman's house.

Jan. 2d.—Hitherto the things I have noted in my Journal have been chiefly such as meet the eye or come under the notice of a casual observer of the scenes around him; and I have endeavored (as far as I found practicable) to fulfil my promise of giving an account of the course of events during a Chinese year; other claims on my time and eyesight have prevented me from making my account a fuller one. Now, I am beginning to come more in contact with individual minds, and my simple records will therefore assume a different character. Applicants for religious instruction are becoming numerous; attention to them occupies a good deal of my time and thoughts. The case of the Romish youth I have already detailed. Another is now before me, which has a good deal in it that is painfully interesting. A man of very unprepossessing appearance, but uncommon intelligence, comes to me professing to be convinced of his having been very wicked—a smoker of opium, and an otherwise abandoned character—

but he desires earnestly to repent and reform, and begs me to instruct him, and to give him some little employment—just enough to earn his rice, and keep him from desperation. The case is a very doubtful one, for he is suspected of having forged the letter of recommendation he brought to me, and it is known that he was dismissed from the employment of one of the Missionaries here for a variety of misdemeanors. The former charge he denies, offering a most ingenious explanation; the latter he admits, acknowledges his faults, (some of them,) professes to repent of them, and pleads with such painful earnestness, that I have consented—being without a teacher just now—to employ him as a copyist at a weekly pittance, and to give him daily religious instruction. He and another applicant have a daily reading with me, and it would make a long and curious chapter in the history of superstitions, if I should note down all the strange notions of which their minds are full, and which they seem half to believe and half to be in doubt of. I will select a few :

One day, when endeavoring to enforce and illustrate the words—“ I believe in one God,” I made use of a proverb common among themselves :

“ The skies have not two suns,
The people not two kings.”

After assenting to what I had said, (which, alas ! is considered only a piece of common courtesy,) one of my anything-but-hopeful pupils ventured to remark, that at this present time it was true that there was only one sun, but that in the *Zaw* dynasty there had been ten ; of these, however, nine were false, and an archer, named *Hur Ne*, had shot them down without difficulty : when, however, he came to shoot at the true one, his eyes were so dazzled that he could not take aim, and the sun held on his way unharmed. Whether this is a mythological fiction, or an allegorical way of describing the downfall of some usurpers of that period, I have no means of determining ; at all events it furnished me with an illustration of the truth, that no weapon shall prosper against Him who is the Sun of Righteousness.

On another occasion, when explaining the doctrine of the Resurrection, I quoted a passage of our Catechism, where it is said that the body “ both dies and corrupts.” In reference to this, one of my inquirers said, that “ in China it was otherwise. There are some who die, but their bodies do not corrupt ;” if they have come to an untimely end—that is, if by accident or violence they have lost their lives before the time recorded in the book of fate—their bodies remained undecomposed until that time arrived, when the soul (which had been wandering about homeless in the meanwhile) was summoned to its account, and the body decayed as in ordinary cases. The same belief I had heard expressed many months ago, by a man of more than common intelligence ; and I am struck, the more I read and converse with these people, at the frequency with which certain things are spoken of as happening when they ought not to have done so. It is told of a man famous for paternal affection, that in a time of famine, when all his family had perished but his wife, his own child, and his little nephew, he persuaded his wife to sacrifice the life of their own child that they might save the nephew’s ; giving, as a reason, “ our brother is dead, and has no other descendant to perpetuate his name ; we are still alive, and may have other children when this famine is passed.” They did survive the famine, but had no more offspring ; whereupon the common people made a proverb : “ Heaven has no knowledge, for *Puk Taw* has no children.”

Another instance. Speaking of the rainbow, *Tsoo-foo-tsr*, the famous commentator on the classical books, says: "When there is such a conjunction of heaven and earth as ought not to take place, then a rainbow appears." On reading this passage with my Seen Sang, I expressed surprise that such a thing should be said of the Highest Divinity recognized by the Literati. His reply was, "Heaven is no more responsible for many things that happen, than I am for becoming hungry while I sit here reading the Books. Sometimes it rains too much, and sometimes there is a drought; Heaven attends to such matters no more than a man attends to his sensations and appetite when he is occupied in study." These must suffice for the present.

Jan. 4.—My two inquirers continue their readings. One remarked that while thinking about the "True God," his mind felt impressed with a sense of His great wisdom and knowledge, because He could hear the prayers that were offered to Him in all languages, at the same time in all places. This sounded to me very much like something he had gleaned from the preaching of Missionaries.

The next matter was introduced by him with some embarrassment and a good deal of preface: "In the tea shops he had heard men speaking of us and our doctrines, and there were three things which were believed among the people that kept many of them from becoming believers. He begged that I would allow him to write out a contradiction to the slanders, which might be printed and placarded." I told him I was very glad to hear the people were slandering us, because it showed that our great enemy felt we were beginning to make the truth known here; and as he had no true accusation to bring against us, and moreover was himself the Father of Lies, there was nothing left for him to use but slander. You should have seen the astonishment with which this method of receiving his intelligence was listened to! After recovering himself, he began to enumerate: 1st. We pull out the eyes of the dead. 2d. We get hold of the property of our converts. 3d. We admit none but married men. I soon convinced my informant that none of these things were chargeable upon us, and did my best to explain how these notions must have sprung from the practices of the Romanists, who are very numerous in this place, where they have been established for about two hundred years. The first charge was probably founded upon what takes place at the ceremony of extreme unction. It is one of the Chinese superstitions that the eyes of the dead are used for enchantments, and it is most likely that the officiating priest, when anointing the head, was supposed to be occupied in extracting the eyes. On the second point, little need be said by way of explanation; the experience of all communities under Romish influence will show that the families of devotees may not unreasonably feel anxious about their patrimony; and in this Empire families are so closely linked together, and the claims for support of the poorer members on the richer are so imperative and burdensome, that a more than ordinary jealousy may be looked for on this point. The third clause involves an implication of extreme licentiousness, and has reference to the requirements of the confessional previous to the celebration of nuptials.

These are found to be common-place objections—objections naturally emanating from a people themselves superstitious, avaricious, and licentious—as such they are here noted, for the information of those who want to know the exact state of our field of labor, and not for the indirect crimination of adherents to the Romish communion. As to the Romish Mis-

sionaries, judging from their letters and their labors, there have been some here, especially among those of the "Lazarist" order, whose memory cannot be otherwise regarded than with esteem and affection. How the system of Romish Missions, as a whole, has worked itself out since the vigorous revival of their efforts which has taken place of late years, I have not had sufficient opportunities of learning. Only this I know, that they come here, and pass on into the interior in rapidly succeeding companies of three, five, and seven at a time.

January 5th.—I have allowed my "probationer" to go on preparing his refutation of what he reported as being charged against us. This I did, partly to find out the expressions to be used in conducting such a discussion, and partly to see what line of argument he would adopt as best suited to the purpose. On examining the paper he brought me, I found that the appeal he made was to our formularies, to the Scriptures, and to our conduct; the argument was very clearly and forcibly drawn out, and might very well have been put forth, if such method of proceeding had been judged best. But I folded up the paper, saying, that it was well enough to write it, but that I had no thought of publishing, much less of placarding it. His surprise was very great—"that was the way they did," he said, "but do other people believe them?" I inquired, "Will they not say, the men who are wicked enough to do these things, will be wicked enough to deny them?" "Yes, very true," said he. "Our way is different," I continued; "God has told us exactly what to do in such a case. These are ignorant and foolish men, and they will not believe what we say, until they have learned to put confidence in us by seeing what we do; so we must be content to continue patiently going on in well-doing, till they have had time to become convinced that we speak the truth, and God shall give them grace to receive and acknowledge it." And then I told him to look out the passage 1 Pet. 2, 15, which, in the brevity of Chinese translation, reads thus—"Must take good deeds (to) stop stupid people's know-nothingness: this accords with God's holy will." To those familiar with the beautiful English translation of that verse, this will seem almost unmeaning; but the Chinaman understood it, and did not recover for some time from the astonishment occasioned by this "strange doctrine."

Such scenes and conversations take place frequently now; indeed so frequently, that I have not time to take any but the briefest notes of them. These may serve as a specimen both of the mind of the people with whom we have to deal, and of our method of treating them. Daily do we meet with things for which we are not sufficient, and greatly do we need our brethren's prayers.

January 6th.—To-day I received a contribution of seventy dollars from an English gentleman here, for the purpose of supporting the free day-school for a twelvemonth. I calculate that this sum will cover all expenses.

Sunday, 7th.—My usual course of services at the school chapel, at Mr. Spalding's station, and at the day-school; at this latter place, the neighbours show much interest, and gather in to listen to my instructions.

January 10th.—During a walk I took to the country-parts to the eastward of our school-house, I met with a young Bonze who asked me for an antidote against the habit of opium smoking, which was killing him.

Sunday, 14th.—The same duties as on last Sunday.

January 15th.—Mrs. Syle went with me to the day-school at the South

Gate, for the purpose of giving little presents to the children, previous to their dismissal for their mid-winter vacation. According to Chinese reckoning, this is the 21st day of the 12th Month; by their custom, schools re-assemble about the middle of the next month. The scene on this occasion was one so much like "home," that a description of it would seem tame; to us, however, whose eyes, for three years past, have looked on none but heathenish sights, (except in the circle of our Christian acquaintances,) it was a refreshing thing to see springing up what promised to bear some fruit to the honor of the True God, Maker and Preserver of all mankind.

January 17th.—A comment on yesterday's remarks. The man who came to me with such earnest professions of penitence, that I could not feel free in my mind to send him away—who had shown so much interest in the instructions I have been daily giving him—who affected to feel so grieved at the evil reports which were spread about us, and was so ready to compose a refutation of them—this man fell under suspicion of having stolen a little compass which I keep in my writing desk. I charged him with the theft, and he confessed it virtually, though not without a pertinacious fight of equivocation. I required him to restore it, which he did. I then dismissed him, and he left me greatly exasperated. In the course of the night my study was entered in a way which but one acquainted with the fastening of the window could have effected, and about a dollar's worth of small articles carried off. So end my hopes of him for the present!

January 19th.—The evils arising from having girls under our charge while living in an establishment where there are so many boys, were so strongly exhibited in a matter which occurred to-day, that one boy was discharged from the school, and we were constrained to find another home for the little girl of whom Mrs. Syle had taken charge. Till we have a house of our own, or a girls' school is established, our friends the Taylor's (of the M. E. Mission) have consented to take care of her.

January 20th.—One of my former teachers, named Yang, called on me to-day, and I took occasion to urge on him the duty of becoming a Christian. His excuses were those we most commonly hear: "Wait a little; by-and-bye: gradually I am preparing. Wait till all my family will come over with me. In about ten years time the children you are instructing will have grown up, and many will have become believers; then I can join you."

Sunday, 21st.—The experiment has been made of leaving it to the choice of our servants whether they would attend the chapel prayers; the result showed that only about half of them listened to our exhortation that they should do so; the excuse that served the other half was, that "they must stay about to watch the premises while the rest of the establishment were at prayers." So I told them that hereafter I would watch the premises myself, while they went in and heard the bishop preach; in this way there will be every morning a congregation of about sixty persons, not counting such passers-by as I may intercept and persuade to enter.

In the neighboring hamlets, as I passed through them this morning, I found very few able to read. I am more and more convinced that the high estimates given of people who can read in China are very incorrect.

January 22d.—The man whom I employ as Chinese teacher for the day-school, and who professes to be an inquirer after truth, came to read and converse about our religion; but his listlessness and evident distraction of mind, prevented me from feeling any satisfaction from his visit. I told him that seeking employment was one thing, and seeking religion another, and

begged him to keep the two subjects separate, and not suppose he should commend himself to me as an instructor by making a false pretence of becoming a Christian.

January 23d.—The French corvette “La Bayonnaise” arrived to-day, having on board M. Rouen, plenipotentiary from the new Republic. What effect the recent political changes in France will have upon the patronage of Romish Missions to which the *soi-disant* “Heart of Europe” has heretofore devoted itself, remains to be seen.

January 27th.—Mrs. Syle has suffered for some time past from debility, which seemed to be increasing to such an alarming degree, that Mr. Lockhart has to-day ordered a new course of treatment for her case.

Sunday, 28th.—Fifth day of the Chinese New Year; many people going about to pay visits of ceremony. One man—advanced in years, and who had been engaged in teaching the Chinese language to Missionaries—came and paid his respects just before my afternoon service. “The years are passing away,” I said to him, “when do you intend to become a Christian?” He said he “would wait until the majority had become believers.”

Mr. Spalding has, at his own expense, fitted up his temporary chapel with desk, font and table, and hung up the Creed, Lord’s Prayer and Ten Commandments in a suitable manner. The curiosity of the people was much excited to know “what these things meant?” and I am sure that I never had a more attentive audience, than that which crowded close round the rail of the little chancel while I explained the use and meaning of each separate thing.

January 31st.—The ladies of our Mission visited their lady friends, the Wong family, and were by them escorted to some of *their* friends and relatives, of the name of Tsu. This last-mentioned is considered the first family here for rank, &c.; others of more recent origin surpass them in wealth; but there is a good deal of aristocratic feeling, and pride of ancestry, arising from the fact of former members of the family having been distinguished for talent and station in the Imperial service. I have little doubt that judicious efforts, on the part of the Christian ladies here, might very soon give them a sufficiently free access to the penetration of the female apartments of influential Chinese families.

February 1st.—The gentlemen of the Wong family made a business of paying us a New-Year’s visit at the school-house. This proves them to be in earnest, for the expedition involved the hiring of a boat, and something of a walk besides.

Sunday, 4th.—A Sabbath more fully occupied than usual, and, by the same token, one of more than usual enjoyment, seeing my health is such as enabled me to meet my duties without painful exhaustion. In the morning, at nine, I took the service in the school chapel, and then went up to the village that lies about half a mile from us, and where we have hired a room for preaching. At Trinity Church attended the morning service and communion. In the afternoon, visited the school outside the south gate, on my way to Mr. Spalding’s. After the usual service there, returned home to dinner. Made another visit, gave another discourse at the village, and returned again to enjoy our customary quiet little Sunday evening service in the Bishop’s parlor. Oh, why are there not more with us to enjoy such days as these! Surely, if some of our brethren now at home in Christendom could “taste and see” how good and pleasant our occupations are, they could not remain away from us as they now do.

February 5th.—Monthly meeting for prayer at Mr. Shuck's this evening. At its conclusion, a letter from a Missionary at Ningpo was read, asking the opinion of those at this station as to the case of a convert who scrupled to share with his family the profits arising from some landed property dedicated to the keeping up of their ancestral worship. The case was a complicated one, and touches the tenderest point of Chinese error—worship of ancestors. Great wisdom and clear-sightedness is needed in dealing with such cases.

February 7th.—A young Romanist, whom I met in my walks to-day, told me, that, on the island of *Tsung Ming*, at the entrance of the *Yang-tse-Keang* river, there are Romish chapels scattered here and there to the number of forty-five. I think it not at all unlikely, for we are constantly lighting upon them here, in our immediate neighborhood, generally attached to some convert's house.

In the evening I went out to the village, but found no congregation—all the people had gone off to a temple some two miles distant, which, at this season, (the feast of Lanterns,) was fully illuminated, so as to be visible at a considerable distance. My accustomed hearers having gone off, I thought it my part to go after them, supposing there might be something in the scene which might add force to my remarks. A countryman passing by, acted as my guide through the fields, which are so intersected with small canals, that, unless one knows the road, he is constantly "brought up," and obliged to make a long and tedious circuit. When I came to the scene of noise, commotion, gambling, illumination and idolatry, I found myself recognised by very many of those present; and I did my best to show them how much wickedness there was mixed up with their folly. I should be glad to describe the scene at length; but, of late, I find myself continually remembering Dr. Johnson's caution, to beware "lest a great part of life be spent in writing the history of the rest."

February 8th.—After the New-Year's vacation, (during which, the room has been enlarged, for the accommodation of more children,) my little day-school was re-opened to-day. Coming home from the city, in the ferry-boat, I overheard many comments being made on my remarks at the temple last night. They had evidently made an impression.

February 12th.—An atrocious case of punishment by beating, ending in death, has come under our immediate notice. The victim was a carpenter, in the employ of the man who contracted to build the Bishop's house. The details of the case would be interesting, but I have not time to write them out. This is the first time I have come in personal contact with a Mandarin, or had the opportunity of observing the Chinese methods of administering law. They rule by terror, with a rod which is not only of iron, but of iron red-hot, so that he who does but touch it is scorched, and shuns it, as, among us, "burnt children fear the fire." Full, full of iniquity and cruelty are these dark places of the earth!

February 16th.—One of our older scholars—a native of Canton—came to me, asking that I would be sponsor for him at his approaching baptism.

Sunday, 18th.—At all three of my accustomed places of preaching, I had good congregations, notwithstanding the wetness of the weather.

February 19th.—Having, with the Bishop's approbation, rented a room at the village nearest us, as a preaching place, I have ventured, at my own risk, to engage a teacher, and open a day-school. To-day it commenced with two boys.

February 24th.—Mrs. Syle accompanied me, to-day, in my visit to the new school. We found four children present, and screaming over their books in the way which is the peculiar way of learning this peculiar language.

Sunday, 25th.—The scholar mentioned above was baptized this afternoon by the Bishop, in the school chapel, by the name of *Kway Loong*. He is a boy of some force and peculiarity of character, rising considerably above the dead level of sameness which marks so many of those about us. The Bishop has expressed himself as being better satisfied with his experience, as exhibiting marks of the Spirit's teaching, than with that of any other Chinese he has met with, whose acquaintance with the Gospel was of the same date. Much solemnity prevailed among our teachers and the servants; they, evidently, are beginning to feel that there is more in this new religion than they had heretofore been at all aware of.

The following communication from one of the teachers in the Mission School at Shanghai, to the Sunday School of St. Paul's Church, Philadelphia, has been furnished for publication:—

Shanghai, August 20th, 1849.

MY DEAR YOUNG FRIENDS,—Though personally unknown to any of you, an event has lately occurred in which you are deeply interested, and I think calls for a more particular communication than you would be likely to receive by a passing notice in a paper which, perhaps, some of you never see.

It relates to the scholar you have supported in the Episcopal Mission School in this place for more than three years, without hearing particularly each year that your money was well expended. Perhaps it was contributed by practising some self-denial, but I hope you gave it cheerfully, in faith; and I consider it a privilege to inform you of the result, to tell you how quickly you have reaped your reward, an imperishable reward, laid up for you in Heaven—if the givers shall be so blessed as we humbly hope the recipient of the gift is now. Did you not give your money, and with it your prayers, to prepare a child for Heaven? Well, thanks to our Heavenly Father, who put it into your hearts to do it, and blessed your offering to its use. day before yesterday your dear beneficiary died—died in full assurance of having had his soul washed and cleansed in the precious blood of Jesus. This is your reward, and the wide world cannot afford you half so great an one. Oh, 'tis not a vain thing to be the instrument, in God's hand, of saving one precious, never-dying soul. But let me give you his short history.

You have probably heard the Mission School was first opened in Feb., 1846. About a month after its commencement, the man who supplied the children with food, brought his nephew to assist him. We observed that though rather pale and very dirty, he was a bright, good-looking boy, and asked his uncle if he would not like him to learn to read foreign books. He readily consented. After taking a bath, and changing his clothes for those we provided for him, he presented himself in the school-room as a scholar, and after the usual time of trial was duly bound for ten years.

He was mild, obedient, and industrious, and I think from the first gave as little trouble as any boy in school. His talents were of a middling order, yet he always kept his place in the first class, and received instruction with them, without attracting particular notice or attention from his

teachers. He was never ill, but several times had cold; and I remember remarking to Miss Morse how hoarsely he coughed when he took cold. A little medicine, however, was all he required; and in this way the time passed till about a year ago, when we observed he was getting thin and sallow. Still he did not complain, and to all enquiries put by his father, (who was my servant,) or his teachers, he returned the same answer—"he was only weak." Our physician prescribed for him, giving him tonics from time to time. He often appeared serious, and sought the society of one of his school-mates who had been baptized, to talk to him on the subject of religion, and said he also would like to become a disciple of Jesus.

At the commencement of the Chinese New Year, the best boys generally receive a Bible, as a reward for good behavior or scholarship, and then have a vacation of three weeks. *Nook-Woo*, or, as he is generally called, (*A-woo*), received the prize for good behavior, and then went home to see his mother, who lived some distance in the interior. When the vacation expired he did not return, and we heard, with some anxiety, his health was so bad that his mother positively refused to let him do so till he was better. We had no hope of his recovery, and to suffer him to die among the heathen without one Christian word or prayer, could not be thought of. We talked to his father, promised to allow him a Chinese physician, and give his mother her food, if she would let him return, and come with him. Mr. Syle, his father, and his young friend, then started in a boat, and on the fourth day we had the mournful pleasure of seeing our poor young scholar again. The terms were strictly complied with; Chinese doctors were called in, and medicine given, but in vain—consumption was doing its sure work, and he gradually declined. He was able to go about, and allowed to do pretty much as he pleased. A short time after his return, he requested to be received into the church by the holy rite of baptism, and went to the Bishop's study every day to receive the necessary preparatory instructions.

On Easter Sunday he was baptized, in company with a woman and her little daughter, confirmed on Ascension Day, and went to the Lord's Table on the following Sunday. The Bishop requested him to continue his visits to his study, and it was pleasing to see how punctually he attended, showing he valued the privilege he enjoyed. After he became too feeble to go up and down stairs much, he used to come to my room every evening, and liked me to read to him, beside the Bible, some simple history of young Christians. You will, perhaps, wonder he should still cling to life, yet so it was; we did not think it best to shock him by telling him he could not live, but thought the truth would gradually reveal itself to his mind by his own feelings and our remarks.

I had been reading to him an account of a boy from the Marquesas Islands, who died in the United States, and had read as far as his conversion, and great anxiety to return and preach the gospel to his countrymen. Afterwards, in conversation, I asked him which he would rather do—live, or die and go to Heaven? He replied, "What did that poor heathen boy want to do?" Then said I, "You would like to live and teach your countrymen?" He said, "Yes," very promptly, but evidently wished to drop the subject, and no more was said.

His flesh and strength wasted day by day, till he became the most emaciated creature I ever beheld—he was the wonder of all who saw him. His mind, also, seemed to weaken with the decay of his body; still he professed to hold fast his confidence in Christ. His faith was simple and confiding, and we are thankful Satan had no power to suggest doubts. He never

once wavered, and was surprised any one could think it possible he should let go his hope of eternal life; still, for more than a month before he died, such listlessness came over him, that though the Bishop would go to his bed-side every day to read and pray with him, and others would talk with him, he did not rouse from his lethargy. I confess I often felt tried and anxious, lest the enemy of souls had taken advantage of his weakness, and drawn him away from the one true God. You can scarcely understand, my dear young friends, the trials and anxieties of Christian teachers in heathen lands; but the Lord was graciously pleased to lift the cloud, if any existed, off the mind of our dear young Christian brother. About a week before he died, he asked me to pray with him before I left him for the night—which he had not done for a long time before, and scarcely listened when I did it voluntarily. I had a pleasant conversation with him then, and he again assured me of his firm trust in God, and expressed his thankfulness that he had been placed in this school, where he had learned about the one true and living God, and Jesus the blessed Saviour.

From that time his mind brightened. His sufferings were great, but no murmur escaped his lips. When asked if he thought God dealt harshly with him, keeping him so long suffering, he said, "No; God do all right." His wish to live was all gone, and he desired to depart and be with Christ. He said he had no fear of death. His mother wanted him to say she should practise the heathen ceremonies for him when gone—as burning syce paper, incense, &c.—but he told her it was all of no use, and begged her to believe in Jesus. All the request he made was, that he might be buried after the foreign custom—no doubt he meant in a Christian manner.

The day before he died, he sent for me to pray with him. I asked him if he knew he was near death, and if he could still say he was not afraid to die? He said in English, "Yes, I am not afraid." I asked him if he had no words to send to his school-mates. After struggling for breath, he said, call Chu-Kiung—the friend before-mentioned, and who was also one of his sponsors. When he came, he spoke to him in Chinese, gasping for breath almost between each word. I told him to write down what he said to him, and I will send you his own translation:

"Next day before *Neok-Woo* die, he call me, and tell me a few sweet words; it was this: While he was well, he heard the word of Scripture preached, and believed that his soul was saved only by the precious blood of Jesus Christ shed on the cross; that he had found rest for his soul. He say he not afraid to die, for surely he would go to Christ our Lord. And then he charge me—'You do the will of God, not according your own will, and teach your school-mates repent and believe one true God, and Jesus Christ; remember this; do not forget my words, my Christian brother.'"

These were the last sentences he uttered. It was painful for him to speak at all, and afterwards it was only by monosyllables, though he was perfectly sensible to the last; and when asked if he was happy, replied by a nod.

I have written a much longer letter than I intended, but I hope it will interest, more than tire you. I will only add, there are yet a multitude of *A-woo's* yet in China, who have not heard the sound of the Gospel, and I hope you will not "tire in well-doing." Allow me, also, to ask you one solemn question, "Are you prepared to meet your Chinese boy in Heaven?"

to join with him in singing praises to Him who has shed His precious blood alike for him and for you. He had a good voice, and loved to sing the songs of Zion. That when you come to die you may be as happy as he was, is the prayer of your sincere friend,
E. G. JONES.

Neek-Woo was about sixteen years old, as we count time. His mother calls him seventeen.

Intelligence.

AFRICA.—By the arrival of the Liberia packet, we are put in possession of very full letters and journals from the Mission in Western Africa, together with memoranda of supplies needed.

From these letters we subjoin several extracts. Those from Mr. Payne, which immediately follow, we would hope may obtain an insertion in the columns of the several Journals of the Church; for, though treating of some of the “machinery” of the Mission, they throw a good deal of light upon the progress which this Mission has made.

CAVALLA, WEST AFRICA, Sept. 3, 1849.

At the quarterly meeting of the Mission, held at this Station last week, it was made my duty to ask of the Foreign Committee an annual appropriation of six hundred dollars, for sustaining *day-schools* in the vicinity of the regular Stations of the Mission.

The very important department of Missionary effort to which I beg leave now to call your attention, you will please understand distinctly, will not conflict with the plan of concentrated exertion to which the Mission has been most willingly limited by your Committee. As they understand that plan, it requires that the *foreign laborers* in the field shall reside at Cavalla, Cape Palmas, and Rocktown or Fishtown; these latter two, owing to their proximity, being considered one Station. But the native population immediately around Cavalla, Rocktown, and Fishtown, will only include about one-half of the Grebo tribe. By looking at the map of the Grebo tribe, you will observe that there are east and north of this station, Cavalla, three towns on the Cavalla River, viz., Koblā, Wotteh, and Diima Lu, distant from Cavalla five, four, and three miles, respectively, and containing an aggregate population of three thousand souls. Between Cavalla and Cape Palmas, on the west, are two Grahway towns, and Half Grahway, contain-

ing about the same population as the River Cavalla towns, and at about the same distances from Cavalla. Again, at Cape Palmas, the parent town of the Greboes, there is a population of three thousand or more. Now in all these places I am in the habit of preaching once in two weeks; and when Mr. Hoffman shall be permanently associated with me, by a division of labor, each of them may be visited, by one or the other of us, every week, and this without interfering with our ministrations in the Cavalla town and villages.

Directing your attention again to the map, you will observe, between Rocktown and Fishtown, a settlement called Middletown, consisting of two distinct villages, with an aggregate population of some five hundred. Since the map was prepared, a colony has gone from Fishtown, and settled two villages about three miles farther up the coast. The population of these villages I do not know, but they are considered of sufficient importance by Mr. Rambo, to be included with Middletown in his weekly circuit of evangelical labors.

Thus you will perceive, that there are towns and villages with an aggregate population of *twelve thousand souls* unconnected with the regular Stations of the Mission, but sufficiently near to be visited weekly by the Missionaries residing at these Stations. Now it is in the five most important of these that we would establish day-schools, and ask the appropriation named to support them. Native or colonist teachers of an inferior grade might be employed for about one hundred dollars each, and the remaining hundred dollars be applied to meet the contingent expenses of the schools. For establishing the day-schools, the following reasons are offered, viz:—

1st. Even if the number of foreign Missionaries should ever be sufficient to justify it, the locations of all the villages and towns, except Cape Palmas, in question, are so decidedly unhealthy, that it would be highly inexpedient to make them permanent residences. If ever occupied, it must be done by the natives, or colonists thoroughly acclimated.

2d. It is certainly important, that so large a proportion of the Grebo population, immediately under the care of the Mission, should be educated. It will not be questioned, that the benefits of Christian education ought to be extended to the utmost of our ability; more especially, since, judging from the past, this promises to be our chief instrument in spreading, and giving to Christianity a firm establishment among the Africans.

3d. The schools will be, as the villages now are, under the constant weekly supervision of the Missionaries, and under their care become nuclei of Christian congregations.

4th. The proposed plan is the most economical one possible for accomplishing the end in view. This will be true, although it be found expedient, as it probably will, to increase the contingent fund, to give a cloth quarterly to the scholars, with a view to securing their more regular attendance.

These considerations, it is hoped and believed, will be sufficient to show

the Committee the expediency of granting us the proposed appropriation. To friends why need I say more.

I turn to another subject, briefly noticed in a former communication, but which I now beg leave to press earnestly upon the attention of the Foreign Committee. I refer to the matter of soliciting special contributions for the erection of a permanent place of worship, to be called "The Church of the Epiphany," at this Station.

When, in the middle of the year 1839, I first visited this place, I was forcibly struck with its importance as a Missionary Station. The cottage occupying the site of the present Mission-house, was situated about three hundred yards from the seashore. In the rear, the land was open for the space of four or five miles, affording a clear sweep to the strong sea-breeze, which every day blew over it. There was, in fact, about the same difference between Mount Vaughan and it as there is between the central or northern part of New-York City and Rockaway; while, to protect the Mission Hill from the miasma to which the openness of the land in the rear might otherwise expose it, there was a range of land, or succession of hills some hundred feet higher, almost reaching it, at about half a mile distant.

But the facilities of the Station for access to the natives was the most interesting feature. Within a few hundred yards were five villages, containing an aggregate population of three thousand. Then there were, only three miles on the one side, the Grahways', and on the other the River towns, four to five miles distant, having each about the same number of inhabitants. There were also two other villages, the depôts of the Cavalla people on the river at Diima Lu, distant four and a half miles. All these places, it was obvious, might be included in a weekly visitation by one Missionary. As a matter of fact, they became so; and they have all, except two villages near the Mission-house, had the Gospel preached in them this week, October 5th. There were still other most important features connected with the Station. Just above Diima Lu were four Babo towns, on the banks of the river, with a population of four thousand, and accessible from Cavalla within a day; while above these, along on the river, navigable for canoes sixty or a hundred miles, were *twelve* tribes, all easily approached, and having, in fact, constant intercourse with Cavalla.

As I contemplated this field for the first time, I said, "here is the place I have been seeking—one in which all my powers may be employed in preaching the glorious Gospel—God willing, I will occupy it." In about a month afterward, by the appointment of the Mission, I was at Cavalla. There was little in the character of the Cavalla people, at the time under review, to recommend them. They had the reputation of being the most lawless settlement in Grebo; and judging from the experience of the first four years of my intercourse with them, this character was but too well deserved. I will not here detail the various trials and perils to which we were, during this time, exposed. It may, however, tend to excite adoring gratitude, to name

a few of the means used by "the strong man armed" to keep out "the stronger than he" from this part of his palace. How he at one time instigated his servants not to do anything for us—at another, to refuse to give or sell us anything whatever—at another, to drive all our children and all the natives from our premises—at another, prohibiting us from visiting their towns, and threatening our property and persons with violence; until at length the Lord sent us the United States ship-of-war Decatur, in 1843, and took us to Cape Palmas. Again, after we returned to the Station, how, during two years, he excited war around us, and twice brought the foe on either side of us, causing him, in one instance, to succeed in burning a village in our sight, as he would, probably, all our property, had he succeeded in his wishes.

However, throughout these difficulties the good providence of God hath been most manifest, in causing everything to work together for good, and I have seemed to hear a voice saying: "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this place;" and through the good hand of my God upon me, I have spoken publicly for Him at least three thousand times, at and around this Station: nor in vain, for the people, once so hostile, have become, one and all, as far as I can discover, perfectly friendly. Some who, eight years since, would even have taken my life, now give me their children to instruct. The clouds and thunder of war have been succeeded by the calm of peace; our boarding-schools, always full, now number sixty-three pupils; our congregations, on the Lord's day, have averaged two hundred persons, often rising to three and four hundred, so that our little thatched Chapel, costing about fifty dollars, is now too strait for us, and we are compelled to add to it about fifteen feet—this being all the additional space that can be obtained in its present situation. And what is of more consequence to my present purpose is, that I have on my list of communicants, at this one Station, thirty-eight members, and located in a village ten Christian families, and which latter are to receive constant accessions—the fruits of our boarding-schools. These families, with the members of our schools and family, make a regular congregation of from *eighty* to *ninety*, though not a heathen should be present.

The work of preparation has, however, gone yet farther. In most of the families of the Christian village, the sweet incense of family prayer and praise ascend to God, while in the evening-schools, which are taught by the heads of these households, and their conversation, they let their light shine around them.

We are now prepared for a much wider "Epiphania." I have before alluded to the facilities here afforded for intercourse with and influence upon the interior. I seldom preach on Sundays without having some from the interior tribes as part of my auditors, and seldom pass a week without seeing some of them in my house. The sound of the Gospel has already gone

forth hence nearly one hundred miles interior. But we are now ready to do more than ever before. We have a young native man who is prepared, whenever he shall be authorized to do so, to go forth as an evangelist to the twelve tribes dwelling along the banks of the Cavalla River and their vicinity.

And now, why have I given these details? To bring forward the instrumentality here employed to view? God forbid. This were the folly of the "axe boasting itself against him that heweth therewith—the saw magnifying itself against him that shaketh it." But, reverend and dear brother, I have given the above details to show, that—1st. God the Maker, in the arrangement of this place, did adapt it most admirably for a Missionary Station. 2d. That The "Head over all things" to this Church hath remarkably interposed in its behalf. 3d. That God the Holy Ghost hath actually taken out here a people for the name of Jesus. 4th. That the "Epiphania" of Christ to the Gentiles, begun here, has the promise of a wider and more glorious effulgence, where we ought to build the material Church of the Epiphany. Have I made out these propositions? I feel perfectly willing to abide the decision of the Foreign Committee and of the Church. I cannot, however, forbear to add how extremely gratifying it would be to all the members of the Mission, if, as the year 1849 has been signalized by the gift of St. Mark's to Cape Palmas, so 1850 may be by the contribution, on the part of the Church, of the funds necessary for the erection of "The Church of the Epiphany at Cavalla."

Owing to the want of facilities for building such a house as is needed here, a plain stone one, about forty by seventy or eighty feet, cannot be erected at an expense of less than \$2,000 to \$2,500. As we feel a delicacy in making private applications without the authority of your Committee, in case you approve of the object, we must of course leave with you, in a great measure, the time and manner of bringing it before the Church. * * *

J. PAYNE.

CAVALLA, WEST AFRICA, *October 12th, 1849.*

THE arrival of the Liberia packet has put me in possession of your favor of July, as Captain Lawlin had previously that of June 11th. By both these I feel much encouraged. The little annoyances which we have experienced on both sides, in arranging our monetary affairs, are not worthy to be compared with the comfort arising from the unanimity between the Mission and your Committee, and your constant assurances of continued and increasing interest in our Missionary field throughout the Church.

Your permission to commence the High School, or rather to receive six youths as boarders therein, is animating. There is reason to hope, that after a year or two, the expenses of the pupils may be very materially diminished by their labors. In anticipation of the permission now granted, I have had

planted at Mount Vaughan, at a very trifling expense, two hundred and fifty coffee plants, which will be increased gradually, from time to time. Within five or six years these will yield quite a revenue. In the meantime, plantains, potatoes, and other vegetables, which will be cultivated by the beneficiaries, will diminish their table expenses. * * * *

J. PAYNE.

The following is from the Rev. J. Rambo :—

FAIR HAVEN, CAPE PALMAS, }
W. Africa, Oct. 16th, 1849. }

YOUR kind favor of July 18th is before me, received by the packet. I bless God that I can answer it in the enjoyment of fine health and spirits. The whole period of my sickness—and the same may be said of Mr. Hoffman—has, during the six months of our residence here, hardly amounted to *one week* of severe illness. Neither of us has had any attack since the middle of August.

As our health has been so remarkably preserved, we have been endeavoring to use our strength to the glory of God, and the best interests of the souls of the heathen thousands who surround us on all sides. Our time has, as I trust, been profitably spent in teaching, preaching, visiting heathen huts, and conversing with their inmates, and in the study of the language.

Our first impression of the Greboes, viz., that they are a peaceful, and comparatively, an active and intelligent people, has been confirmed more and more, the longer we have lived among them. They are generally well disposed towards the Gospel; and in every place where we have been called to preach, we have had good and attentive audiences. Many interesting incidents illustrating their character, manners, and customs, might be related, some of which I have recorded in my Journal, a part of which I send with this.

The prospects of the Mission are brightening. Our stations are all doing well. Our Sunday congregations are large, and through the week, when we preach in the two villages here, two in Rocktown, two in Middletown, and both the River-towns, we often have the private huts in which we preach crowded to overflowing with silent and attentive audiences.

Our school has been enlarged from fifteen to twenty-five scholars. The examination which was held two weeks since was very creditable to both teachers, Boyd and his wife, natives, and scholars.

Mr. H. and myself hear daily two colonist youths, R. H. Gibson and James Benton; and two natives, Samuel Boyd and G. T. Bedell, recite in studies more advanced—grammar, history, philosophy, &c. Good teachers, I mean of the first class, are wanted at all the Stations, whose business it shall be to carry forward these most advanced scholars, as well as to conduct the other schools. We are too much engaged with pastoral and cleri-

cal duties to permit us to do justice to the teaching department. We are gladly doing all we can. These persons whom I have just mentioned as studying with us, are now, or soon will be, very well qualified to open day schools at several interesting points near us; and we hope an appropriation will be made to sustain such an undertaking.

HISTORY OF THE AFRICAN MISSION.

WE find the following article, in reference to Mrs. Hening's book, in the *Christian Witness* :—

“Messrs. Stanford & Swords have just published a History of the Missions of our Church in Africa. This interesting and valuable work has been prepared by Mrs. E. F. Hening, who for many years has been devoted to the arduous and trying duties of this mission to the heathen in benighted Africa.

“In this volume, Mrs. Hening has not only given a history of the Mission, but has furnished also biographical notices of the Missionaries who have fallen in this field of Missionary effort, with their armour on.

“The style of the author is such as to render the book quite attractive, and we hope that it will fall into the hands of every member of our communion, for we are quite confident that its general circulation cannot fail to be productive of much good, by serving to excite a truer and deeper Missionary feeling in the hearts of many, who, if we are to judge them by their fruits, do not entertain that love for the cause of Christ, in heathen lands, which ought to distinguish the followers of Him who laid down His life for the whole world, and whose last commandment to His apostles, was to go forth and preach the Gospel to all nations.

“We confidently commend this volume as one every way worthy of the cause which the author has so much at heart, and in which every good and true Christian should be deeply interested. We hope that special pains will be taken by Mrs. Hening's friends, and the friends of the African Mission, to secure for this volume an extensive circulation.”

CHINA.—We have received, through a letter from a gentleman at Canton, addressed to a member of the Foreign Committee, the following distressing information. Our latest advices from Shanghai had mentioned the departure of the Rev. Mr. Spalding in a rapidly declining state of health. It is now but too probable, that this faithful and most able Missionary of the Church has found a grave in the depths of the sea :—

Canton, October 26th, 1849.

“I hardly know what news may have gone up the coast during the present month, or the last part of September, in relation to the *Coquette*, the ship in which Rev. P. D. Spalding was a passenger from Shanghai; but it is so unlikely that any of the brethren there can have heard in time to write

you, that I think I will drop you a line to let you know that all hope of her safety is given up. She probably was lost between Hong Kong and Amoy, on the 14th Sept., in a gale which passed over both places with considerable force, though not so strong as has been known. You have doubtless heard of Br. Spalding having left Shanghai on his return home, his health having failed entirely."

FUNDS.—Thus far the collections of the Epiphany season, have not come in with anything like their former promptitude or liberality. It is earnestly to be hoped, that because the Foreign Committee have not become bankrupt, but have on the contrary met all their engagements, it will not therefore be taken for granted that they can get along without regular supplies from the Church. That some such reasoning has diverted expected contributions, circumstances which have come to our knowledge, fully prove. The Committee have just been making arrangements to enlarge the number of their labourers in the China and African Missions; and they may well, therefore, examine with solicitude their Treasurer's weekly reports.

We do not hesitate to express the conviction, that never since the organization of this Society have its prospects in the Foreign Field been so encouraging. Nay, we can now, through God's blessing, point to the *first fruits* from these labours: they are such as to excite joy and thanksgiving in every pious heart. Let the reader turn no further than to the letters of Miss Jones from China, and of Mr. Payne from Africa, in this very number, and then say, whether a work which God has so plainly blessed should be left to languish through paucity of means.

We call upon all who themselves love the truth in all its blessed simplicity, to sustain the tried servants now in the Foreign Missionary field.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th December to the 15th January, 1849:—

VERMONT.

Enosburg—Christ Church, $\frac{1}{2}$ \$1 75
Sheldon—Grace Church, $\frac{1}{2}$ 4 75 \$6 50

MASSACHUSETTS.

Boston—St. Paul's Ch., \$125.09;
Do. for Rocktown, Af. \$10, 135 09

Grace Ch.,.....	\$42 00	
Ch. of the Messiah, for ed. child. Africa,.....	20 00	
S. School, Christ Ch., $\frac{1}{2}$,...	1 25	
Chelsea—Henry Cary, Jr.,.....	5 00	
Newburyport—St. Paul's Ch.,...	5 00	
Northampton—St. John's Ch.,...	5 00	
Roxbury—St. James' Ch., for Mrs. Hill, Greece, \$25; Do. ed. 2 children, Africa, \$46.11,...	71 11	
Taunton—St. Thomas' Ch. Sund. School, for ed. Africa, \$20; Do. do. ed., China, \$25,....	45 00	
—Mrs. B. N. Punchard, Ann. app'n for ed. Africa,....	20 00	
ALady,.....	2 00	351 45

RHODE ISLAND.

<i>Bristol</i> —St. Michael's Ch., for Af., \$19.42; Do. for China, \$9.77; Do. Young Ladies' Bible Class, ed. Wm. P. Munroe, China, \$25.00.....	\$54 19	
<i>Newport</i> —Zion Ch., A Lady,.....	5 00	
<i>Providence</i> —Grace Ch. offerings, Africa,.....	50 00	
A Contributor,.....	25 00	
<i>Westerly</i> —Christ Ch., \$15; Do., for ed., Africa, \$20,.....	35 00	
<i>Woonsocket</i> —St. James', \$16; Do. for Africa, \$2,.....	18 00	187 19

CONNECTICUT.

<i>Saybrook</i> —Grace Ch., $\frac{1}{2}$,.....	5 00	
<i>Westport</i> —Christ Ch., a Female Communicant, for China,...	5 00	10 00

NEW-YORK.

<i>Astoria</i> —S. School St. George's Ch., for ed. J. W. Brown, Africa,.....	20 00	
<i>Brooklyn</i> —Grace Ch., Epiphany offerings,.....	34 15	
St. Thomas' Ch., do.,.....	6 50	
St. Paul's Ch., do.,.....	3 55	
St. John's Ch., do.,.....	11 58	
<i>Fort Hamilton</i> —St. John's Ch., Epiph. off'ings,.....	28 38	
<i>Elliotville, S. I.</i> —St. Mary's Ch., \$23.92, China; Do. do., S. School, \$20, Africa,.....	43 92	
<i>Maspeth, L. I.</i> —St. Savior's Ch., do.,.....	8 00	
<i>New-York</i> —Ch. Epiphany, do.,.....	9 90	
St. Peter's Ch. S. School, for ed. Hugh Smith, Af., A Parishioner of St. Clement's Ch.,.....	9 00	
Miss S. M. C. DeP., ann. con., ed. China,.....	25 00	
Ch. of the Ascension, Mrs. S. for four ann.con. of \$25, for ed. China,.....	100 00	
Mr. Peshine,.....	1 00	
Schools of Messrs. R., per Rev. Dr. Whitehouse, for Africa,.....	5 00	
Family Mite Box, \$3,.....	3 00	
<i>Poughkeepsie</i> —Christ Ch., Epiph. offerings,.....	25 00	
S S. and Christmas off'ings,.....	4 12	
<i>Sing Sing</i> —St. Paul's,.....	17 00	340 10

NEW-JERSEY.

<i>Burlington</i> —St. Mary's Ch., Epiph. offerings,.....	20 00	
<i>Beilleville</i> —Christ Ch.,.....	23 25	
<i>Shrewsbury</i> —Christ Ch.,.....	5 63	48 88

PENNSYLVANIA.

<i>Bloomsburg</i> —St. Paul's Ch., Epiph. Coll. \$12.88; S. Sch. \$3.12, <i>Churchtown</i> —Bangor Ch., Epiph. Coll. for Af., \$29; S. Sch. for do., \$5,.....	34 00	
<i>Lower Dublin</i> —All Saints' Ch.,.....	5 00	
<i>Philadelphia</i> —St. Andrew's Ch., for pub. and trans. of reli- gious books, Greece,....	125 00	
Do. for the same, China,....	125 00	
Do. for the China Mission,....	30 00	
Do. for the African do.,.....	200 00	
S. School, Ch. Gloria Dei, Africa,.....	20 00	

<i>Reading</i> —E. C. F.,.....	\$2 00	
Christ Ch., Miss. Soc. of,...	20 00	
<i>Wilkesbarre</i> —St. Stephen's Ch., Epiph. Coll., \$46.22; Sun. School, \$3.78, for Africa, China, and Athens,.....	50 00	627 00

MARYLAND.

<i>Abingdon</i> —Wm F. Brand, Esq., $\frac{1}{2}$, <i>Baltimore</i> —A Churchwoman, Chr. offering,.....	10 00	2 00
<i>Georgetown, D. C.</i> —St. John's Ch., $\frac{1}{2}$,.....	40 00	
<i>Hagerstown</i> —St. John's Par.,....	14 00	
<i>Huntington</i> —St. John's Ch., Con- stantinople,.....	3 85	
<i>Perryman'sville</i> —St. George's Ch., $\frac{1}{2}$,.....	5 00	
<i>Washington, D. C.</i> —Christ Ch. S. Sch., for ed. 2 child., Af.,	40 00	114 85

VIRGINIA.

<i>Alexandria</i> —Theo. Sem. S. Sch., of, for ed. W. Sparrow, Af.,	10 00	
<i>Charlestown</i> —A child, for Africa, <i>Fredericksburg</i> —St. George's Ch., \$50.50; Do. Africa, \$10; S. School, \$8.50; Infant do., \$1,.....	70 00	
<i>Wheeling</i> —St. Matthew's Ch. $\frac{1}{2}$,...	30 00	
Miss Betty Clapham, ed. Af.,	5 00	116 00

SOUTH CAROLINA.

<i>Charleston</i> —Mr. W. Burrows,...	25 00	
Mon. Miss. Lec., 2d,.....	6 14	
St. Michael's Ch. off'ings, \$19.73; Do., for Constanti- nople, \$1.66,.....	21 39	52 53

GEORGIA.

<i>Augusta</i> —St. Paul's Ch., \$50; Do. Constantinople, \$20,.....	70 00	
<i>Macon</i> —Christ Ch., \$44; Do. S. School, ed. child, Af., \$3,...	47 00	
<i>Savannah</i> —Christ Ch., \$78.50; for the Ch. Cavalla, Af., \$2.50; for Greece, \$3; S. School, for ed. child, China, \$25,...	109 00	226 00

KENTUCKY.

<i>Danville</i> —Christ Ch.,.....	5 20	
<i>Louisville</i> —St. Paul's Ch., Af., \$40; China, \$40,.....	80 00	85 20

OHIO.

<i>Dayton</i> —Christ Ch., for Africa and China,.....	20 00	
<i>Steubenville</i> —St. Paul's Ch., an individual, for ed. of a child, China,.....	25 00	
<i>Zanesville</i> —L. and W., $\frac{1}{2}$,.....	5 50	
A thank off'g, $\frac{1}{2}$,.....	5 00	55 50

INDIANA.

<i>Madison</i> —Christ Ch., a Lady, off. for Bp. Southgate's Press,.....	5 00	
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MICHIGAN.

<i>Detroit</i> —Christ Ch.,.....	11 19	
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Total,.....\$2,237 19

Total since 15th June, 1849,.....\$13,218 94